

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, October 4, 1990

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Baptists share faith in refugee camps, Jordan

By Erich Bridges



Tens of thousands of Filipinos, Sri Lankans, Bangladeshis and other Asian contract workers have joined the vast human wave washing across Kuwait and Iraq to escape possible death from war, thirst or starvation. They flee Kuwait through the searing desert to Jordan, where they wait for planes to take them home. Many languish in outdoor camps, where they are exposed to the heat of the sun and the cold of the desert night.

But hundreds of Philippine refugees have found shelter in the gymnasium of the Baptist school in Amman, Jordan. Southern Baptist workers in Jordan provided mattresses, blankets and medicine — in part with money from their own pockets. Southern Baptist relief funds also are helping. Jordanian Baptists, other Christians, students at the school, and the Philippine embassy are providing food.

Jordanian Baptists also prepare thousands of sandwiches almost daily and deliver them to other refugees in the city. The effort not only helps refugees but gives Baptists new opportunities to spread their faith.

"You're different," a refugee camp official told a Jordanian Baptist volunteer. The Baptist had delivered clean, neatly wrapped meals to the camp, in contrast to unsanitary boxes of food brought by some other groups. Another Baptist took food to refugees to Muslim mosques. One Muslim religious leader received the aid with enthusiasm; others reacted with open-mouthed amazement.

At the Baptist school, Southern Baptist workers Gerry and Arylis Milligan, both nurses, distribute medicine, give injections and help school physician Magady Hanna care for ill Philippine refugees. Volunteers with the Filipino Christian Fellowship in Jordan come each night to hold worship services with music, preaching or Christian films. Between 30 and 40 refugees have become Christians through the ministry, according to volunteer Manolo Quiambao.

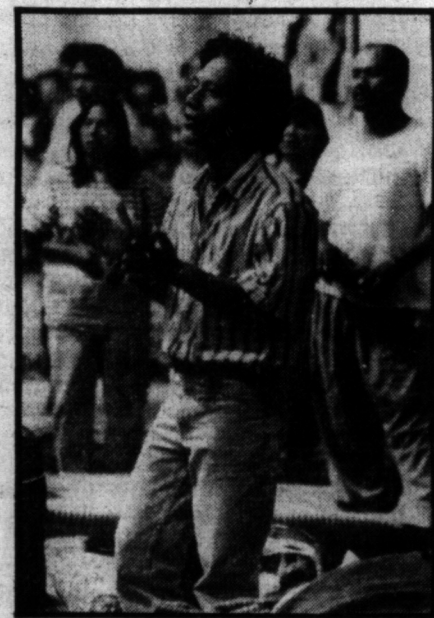
Unfortunately, Baptists can accommodate no more than 200 refugees. Water alone for refugees there cost \$50 a day; medicine, \$100. Food rationing already has begun for Jordanians, so food is becoming harder to find.

What will happen if the crisis becomes a long-term one?

"I pray it won't," said Milligan.

Bridges writes for FMB.

REFUGEES IN JORDAN — Thousands of refugees have flooded into Jordan to escape occupied Kuwait. Clockwise, from top left, Jordanian Baptists gather almost daily at Amman Baptist Church to fill loaves of pita bread to make sandwiches for refugees, and to share their faith; a Bangladeshi refugee enjoys the rare luxuries of soap and water at a camp near the Jordan-Iraq border; hungry Asian refugees swarm over a relief truck bringing water and food to a camp near Jordan's border with Iraq; a Philippine refugee participates in a musical worship at the Baptist school in Amman, Jordan; Southern Baptist worker Gerry Milligan distributes medicine and provides other aid for refugees at the Amman Baptist School in Jordan. Southern Baptist workers in Jordan have provided mattresses, blankets, and medicine, in part from their own pockets. Southern Baptist relief funds are also helping. (BP Photos by Don Rutledge)



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Editorials . . . by Don McGregor

A dual alignment

As the weeks pass by, the actions and decisions of the 3,000 or so Southern Baptists meeting in Atlanta in late August become more significant. There are two reasons. The first is that those folks do not want to leave the Southern Baptist Convention, and they don't have to do that. The second is that a "fellowship" was established to give them a reason for being and to help them find ways of ministering in a hostile environment.

If a meeting of moderate sympathizers last week in Jackson is any indication, very few of the moderates, if any, want to form a new convention. They are Southern Baptists because of conviction, even though the convention may have moved away from them; and they want to stay Southern Baptists. Their dilemma is in trying to determine how to minister in a hostile environment and how to continue to support institutions they have formed and supported when they have no control of how funds are allocated within the Southern Baptist operation.

Unwittingly, the SBC Executive Committee may have provided the answer during its meeting last month. The committee addressed the issue of dual alignment of churches. The committee came to the only conclusion possible: there is no way to keep churches

from being dually aligned. There are too many dually aligned churches already.

Many black churches within the Southern Baptist Convention framework are dually aligned with National Baptist or Progressive Baptist bodies. Many Southern Baptist churches in the Washington area and elsewhere are dually aligned with American Baptists, and have been for years. In Texas, Hispanic churches are dually aligned with the Southern Baptist Convention and the state's Mexican Baptist Convention.

Those moderate Southern Baptists who have found themselves in kinship with the group which met in Atlanta have been asking themselves some very serious questions. The major concern has been the support of institutions and missions programs, and a corollary concern has been how to effect that support. Many have felt, with regret, that a new convention would be the only choice.

The fellowship may provide their answer, and it may not. That remains to be seen. They may finally decide that their only choice is a new convention. They don't have to give up being Southern Baptists, however. They can work out dual alignment.

With the fellowship concept in-

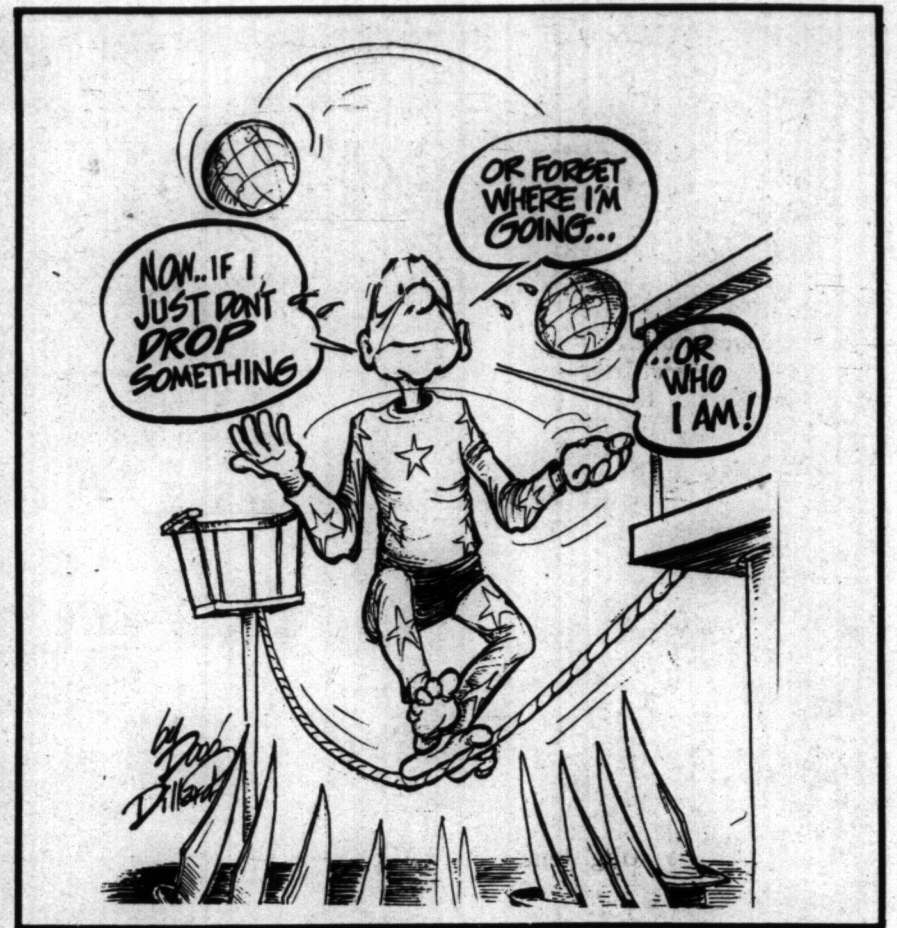
dividuals would be able to participate without entire churches making commitments. There would never be much strength, however, unless the weight of churches were to be thrown behind the movement.

There are many serious and searching questions being asked. Dual alignment may help to answer some of them. Under that concept the Southern Baptists of moderate persuasion could continue to attend the Southern Baptist conventions and participate to the extent to which they are allowed. They could still vote, and they could still nominate their choices for office. They might continue to lose, but they would be on the scene. The fundamentalists lost for a long time before their determination began to make itself known.

The biggest question of all would continue to nag at everyone. Would reconciliation ever be possible? That is not likely. Only the moderates desire reconciliation. The fundamentalists, who hold the key to reconciliation, are not interested.

Even if the moderates were to effect political dominance once again, there never would be a time again when the two philosophical and ideological camps are not in place.

Even if the two camps were to split



into two groups, however, there would continue to be differences to some degree in both of the continuing groups. It is a Baptist hallmark that we understand and accept such differences.

Moderates can enjoy their "fellowship" and might even feel they need to create a new convention to

carry out their wishes.

They don't have to give up their Southern Baptist heritage and interests, however.

For one thing, their pastors could continue to participate in the annuity program. And that is a mighty big consideration.

Guest opinion . . .

The Lord is everywhere!

By Cary Worthington

Psalm 139:7-10 Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: If I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

Sometimes it is hard for the finite mind to grasp the significance of and infinite, omnipresent God. Witnessing to the cults is often a laborious undertaking. You rarely see results overnight. I had led several who were involved in cults and eastern religions to see that Christ was the answer. But then again, as an Interfaith Witness associate, I had been at it for 12 years. I had learned firsthand not to have too high an expectation when starting a witnessing encounter with a member involved in cults. I wasn't even too excited when a friend called me at 6:30 in the evening wanting to know what the Mormons believed. I told my friend that I would put some things in the mail as well as some witnessing guidelines the very next morning.

"You don't understand," he said, "I've got him in my office right now and to top it all off he thinks he's lost his salvation. I need to know right now. What do I say to him?"

I tried to explain that these things took time. I tried to reason with my friend that, as a Mormon, the young man in his office had probably undergone years of indoctrination in the Mormon faith which would take

time to undo. Despite all my protestations, he still persisted in wanting to know exactly what to say. Sensing the note of urgency in his voice I said a prayer in my mind and seemed to be impressed to go at it from the godhood angle. Most people do not realize that Mormons are taught that if they tithe, are baptized, and follow all the teachings of their leader, they ultimately expect to be made gods one day. If the Mormon in my friend's office was trying to tell him that he couldn't achieve the highest level of heaven (the Mormons believe in three) then I would try to get him to see that godhood is never promised in the Bible.

Much to my surprise, my friend informed me that was precisely what the young man in his office was worried about. I told my friend to ask him to turn to Genesis 3:5 and tell us who first came up with the idea of godhood for mortal men. The message was relayed and the young Mormon was shocked. He hadn't realized that it was Satan who first came up with the idea.

From then on messages were relayed that gave the truth and heart of the Gospel. Eventually that young Mormon gave his life to Jesus Christ. The more I thought about this witnessing by proxy over the phone, the more ridiculous it seemed. Ridiculous until I came to see that the Holy Spirit of God was in my office and that of my friend at the same time. Truly there is no place one can go to run from God. He really is omnipresent. His message can even be

given over the phone line — long distance at that.

Whither shall we go from his Spirit?

Cary Worthington, is pastor of Pleasant Hill Church, Quitman.

Guest opinion . . .

From the other side

By Allen O. Webb

It was my privilege to serve as pastor of Baptist churches for almost 46 years and more years as director of missions. During this time, one of my major priorities was to visit those who had surgery. I always had prayer with them and sought to be of any help I could give.

I did not realize the full significance of this ministry until the dark clouds hung over my life. The blast came when the doctor said, "You have a large cancer in the colon." That surgery was completed; and seven months later the thunder clouds returned when the doctor said, "You have cancer of the liver." This surgery was completed and proved to be far more difficult than the first. In the intervening period, Leila Mae had a hip replacement.

During this time, a glorious thing happened. More than 15 or 16 of my friends in the Lord's work came to minister to me. Three came to

The impact that Chester Swor had on the lives of those he touched is immeasurable. In more than 50 years of lecturing all over the world, there is no way that the total number of hearers could be numbered. And he left an impression on everyone who listened.

It was 48 years ago that I first heard

him, and that first time was never forgotten. I heard him more times in that first week at Baylor in 1942 than the total number of times I heard him throughout the rest of his life, and he made a lasting impression on me.

I was a 17-year-old college freshman and given to studying until the wee hours of the morning. Therefore, during the 30 minutes of the required chapel period, I would take a nap.

One morning the small figure limped out onto the stage, and I settled down for the catch-up nap. The problem was that I didn't get to sleep before he started talking, and I didn't sleep any more that week. I listened with rapt attention, as I did every time I heard him afterwards.

I never forgot that week, and I never would have dreamed that we would become personally acquainted later in life, and he would be sending me some of his wonderful encouragement letters.

Chester Swor died Friday at 83. Only in glory will we know the total nature of the good he did on earth. Only there will we be able to understand the boundlessness of his influence.

into an enthusiastic period of recovery.

The highlight of my hospitalization was the time spent with these prophets of the Lord who led me into the presence of God at a time of great need.

If I had time to serve over again as a pastor, I would definitely give more attention to hospital and heartache ministry.

Allen O. Webb is retired director of missions for Jackson County.

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Southern trustees set new faculty guidelines

By Marv Knox

LOUISVILLE, KY. (ABP) — Southern Seminary trustees have adopted the 1987 Peace Committee report as a guideline for hiring, promoting, and granting tenure to seminary faculty.

The Peace Committee report declares that "most Southern Baptists believe" people who say the Bible is true believe that "Adam and Eve were real persons," "named authors did indeed write the biblical books attributed to them," miracles "did indeed occur as supernatural events in history," and "the historical narratives given by biblical authors are indeed accurate and reliable."

Southern's board meeting had been called Sept. 24-25 to deal with the conduct and concerns of trustee Jerry Johnson, pastor of Central Church in Aurora, Colo.

Last spring, Johnson distributed a 16-page document, "The Cover-up at Southern Seminary," which was critical of seminary President Roy Honeycutt and five faculty members.

Trustees received the document at their April meeting, but deferred "the Jerry Johnson matter" to September. Subsequently, faculty called for his resignation. A motion demanding his removal was presented to the SBC annual meeting this summer and referred to seminary trustees.

The trustees, who met in closed session for about five hours, decided to treat Johnson's conduct and concerns as two matters.

Their statement on his conduct noted they "accept Jerry Johnson's apology and forgive him and . . . affirm him as a member of the board with the hope that this will be the first

step in the healing process, not only within this board but in the Southern Baptist Convention as a whole." It was approved with four dissenting votes.

Johnson's letter of apology notes some language in his document "was ill-chosen and too harsh" and concedes that he did not follow proper trustee procedure for expressing concerns.

"I caused unnecessary sorrow for many," the letter says. "I deeply regret this and wish to apologize at this time."

It adds, "Under no circumstances should this statement be construed to mean that the issues I addressed have ceased to be concerns in my mind and heart."

Those concerns were addressed by a second trustee recommendation, which was approved 36-14.

The first part of that recommendation declares "that the action of the 1986 board of trustees concerning the trustee report to the SBC Peace Committee not be revisited."

Almost all of Johnson's document deals with matters that were raised by an investigative subcommittee of the Peace Committee and handled by seminary trustees at the time.

Trustee Vice Chair Wayne Allen, pastor of Briarwood Church in Memphis, Tenn., and moderator of the meeting, told reporters that trustees had "drawn a line" regarding the old matters and do not intend to consider them again.

The second part of the recommendation deals with the future. It says, "In addition to existing guidelines, the Peace Committee report — both findings and recommendations — serve

as a guideline for the employment of temporary and permanent faculty, the promotion of existing faculty, and the granting of tenure."

The four illustrations of biblical belief are included in the Peace Committee report's "findings" section. The "recommendations" section calls upon SBC institutions "to build their professional staffs and faculties from those who clearly reflect such dominant convictions and beliefs held by Southern Baptists at large."

"This is an instrument for the administration to use. It's for dealing with the future," Allen said. "We're not going to the faculty to say, 'Do you agree with the Peace Committee?'"

However, the new policy calls for use of the Peace Committee report when considering faculty promotion and tenure. For example, an assistant professor now on the faculty apparently would be questioned about the document when being considered for promotion to associate professor.

The trustees' action reflects a step toward peace and harmony, Allen said. It also should provide security for faculty by closing the books on past action and "establishing parameters" for future action, he added, noting he expects changes on the faculty to come through attrition, not firings.

Bill J. Leonard, professor of church history and president of the SBTS Faculty Association said, "The trustee action in effect establishes a new creedalism at Southern Seminary that is the result of the Peace Committee action."

"I remember poignantly when (See **TRUSTEES** on page 4)



J. B. Fowler, former Mississippian, right, presents a plaque of appreciation from the Southern Baptist Press Association to Don McGregor, retiring editor of the *Baptist Record*. Fowler is president of the Southern Baptist Press Association and editor of the *Baptist New Mexican*. Seated at left are Jack Walls, retiring editor of the West Virginia Baptists' paper, who also is retiring, and Mrs. Fowler. (Photo by Fletcher Allen, editor, editor Tennessee *Baptist and Reflector*)

Press Association honors Don McGregor

The Southern Baptist Press Association, meeting in Nashville, on Sept. 18 presented a plaque of appreciation to retiring editor of the *Baptist Record*, Don McGregor. The group also adopted a resolution of appreciation for McGregor. The resolution follows:

WHEREAS, Donald T. McGregor began his life March 20, 1924, near Waco, Texas, and grew to maturity in the home of a Baptist farmer-turned-pastor; and

WHEREAS, Young McGregor committed his life to Christ at the age of 12, was baptized in Osage Creek and has since lived that life for the Lord; and

WHEREAS, He tested and proved his faith as an infantry machine gunner and prisoner of war in World War II; and

WHEREAS, He refined his thinking and developed his mind at Baylor University and Southwestern Baptist Theological Seminary; and

WHEREAS, He established a high standard of journalistic professionalism through a variety of secular positions: reporter, columnist and assistant wire editor, Midland Reporter-Telegram; continuity director, KCRS Radio, Midland; business section makeup editor and real estate editor, Dallas Times-Herald; public relations officer, Union Bankers Insurance Co.; and editor and publisher, Kemp News, Ferris Wheel, and Dawson Herald; and

WHEREAS, He served as associate to three of our noted colleagues, E. S. James and John Jeter Hurt of the *Baptist Standard* and Joe Odle of the *Baptist Record*; and

WHEREAS, He also has earned for himself a reputation as one of Southern Baptists' most-outstanding newspaper editors, both at the California Southern Baptist, 1971-73, and the *Baptist Record* of Mississippi, 1976-90; and

WHEREAS, He has provided esteemed leadership as president of the Southern Baptist Press Association and chair of the Baptist Press Liaison Committee and Southern Baptist Public Relations Advisory Committee;

Be it therefore RESOLVED, That the Southern Baptist Press Association salutes Donald T. McGregor on the occasion of his retirement, December 31, 1990; and

Be it therefore RESOLVED, That the SBPA expresses appreciation to him for the leadership and friendship he has prove to its members down through the years; and

Be it finally RESOLVED, That the SBPA thanks God for the lifetime of ministry and service Donald T. McGregor has given to his Lord and fellow Baptists.

Adopted by the Southern Baptist Press Association, Sept. 18, 1990, Nashville, Tenn., J. B. Fowler Jr., New Mexico, president.

WMU affirms CP, alternatives; hears from missions leaders

RICHMOND, Va. (ABP) — The Southern Baptist Woman's Missionary Union, has affirmed the Southern Baptist Convention's Cooperative Program unified giving plan, while at the same time supporting the right of churches and individuals to use alternative mission funding plans.

National leaders of the WMU, auxiliary to the SBC, spent nine hours Sept. 21-22 in called session in Richmond, Va., addressing the controversy which has brought divisiveness to the SBC. The meeting marked the first time the national WMU has spoken to the 12-year political-theological controversy.

The national leadership called the unusual two-day meeting to discuss the organization's response to recent decisions by some SBC churches and

state conventions to reduce or eliminate contributions to the Cooperative Program, which funds the 20 national agencies of the SBC.

At the end of the meeting, the state WMU presidents and executive directors unanimously adopted a statement which included messages to home and foreign missionaries, WMU members and WMU critics.

While it dealt with supporting both traditional and alternate funding methods, the statement did not reflect the full range of issues and questions the leaders discussed during the dialogue, reports from Southern Baptist Home and Foreign Mission Board presidents and other sessions.

Both FMB President R. Keith Parks and HMB President Larry Lewis addressed the group at the beginning of

its deliberations.

The issues — considered "so that we'll be ready" for what happens in the SBC — ranged from missions funding to the possibility of serving a split constituency, to the possibility of becoming a missionary-sending agency, to the potential of having to align with one convention or another should a new convention be formed.

Other than the statement, leaders did not reach consensus on all the issues discussed. "We have many questions, and few answers," one said.

WMU's statement notes its effort "to remain steadfast in our missions mandate." The full statement is printed on p. 5.

WMU's statement comes on the heels of similar resolutions approved by the boards of several SBC agencies. However, while the denomination's

Executive Committee, Sunday School Board, Home Mission Board and Radio-Television Commission affirmed the Cooperative Program, they specifically opposed alternative funding methods.

Dellanna O'Brien, executive director of WMU, acknowledged the statement is "broader" than other agencies' resolutions. But she told a news conference following the meeting: "We have been very careful not to affirm a specific alternate plan. We have affirmed giving to missions through the plans. We don't think it's our right to tell a church how it gives."

In the new conference, O'Brien, a former missionary to Indonesia, said: "This may be seen as our entry into the denominational controversy. But it's really our attempt to deal with the

reality of missions giving. It's not a desire to be involved in the controversy in any way. We want to be sure churches of all persuasions can contribute to Southern Baptist missions."

In presentations to the called meeting Parks and Lewis agreed the Cooperative Program is the best channel for missions giving, but disagreed over how much legitimacy to grant alternative funding plans.

"Certainly I concur that our Cooperative Program is the preferable plan," Parks said. "But the question I am asking is, 'Will it remain intact?' Never in my experience has that question been as frequently asked and frequently discussed as in the last few months."

Lewis agreed the Cooperative Program (See **WMU** on page 4)

Baylor changes charter to create regents board

WACO, Texas (ABP) — Moving to free the school from the perceived threat of a fundamental-conservative takeover, Baylor University trustees voted Sept. 21, to change its charter to put distance between the university and control of the Baptist General Convention of Texas.

By a vote of 30-7 with one abstention, trustees voted to change the university charter to replace the current 48-member board of trustees with a 24-member board of regents which will have "sole governance" over the institution.

The charter change was filed with the Texas secretary of state and is effective immediately, said W. Winfred Moore, trustee chair.

The charter change apparently will put the convention and the university on a collision course when the BGCT holds its annual meeting Nov. 13-14 in Houston.

"It was a beautiful job — a classical story on how to steal a school," said Bill Grubbs, a conservative trustee from Dallas who voted against the change. "The whole trustee meeting was railroaded."

The charter change without approval of the BGCT is a violation of the constitution of the Texas Baptist

convention which says any changes or amendments to an institution's charter must be submitted to the convention for approval at the annual meeting and that any such changes require the prior approval of the Executive Board in the meeting just prior to the annual meeting.

To follow that provision, Baylor trustees would have had to submit the change to the Sept. 11 Executive Board meeting. It did not do so.

Mike Bishop, assistant to Baylor President Herbert H. Reynolds, said that under Texas law and provision of Baylor's charter, which was granted by the Republic of Texas and predates the BGCT charter, the university trustees have exclusive right to amend the charter.

Baylor, the oldest and largest of the eight universities affiliated with the BGCT, was established when Texas was still a republic. It has a record enrollment of 12,019 students this fall and is scheduled to receive \$6,048, 219 from the state convention budget to be considered at the Houston convention.

The BGCT heretofore has elected trustees of the university. If the new arrangement stands, the convention will continue to elect 48 trustees, but their only responsibility will be to

elect one-fourth of the regents and to be "liaisons" between the convention and the university and to help in fund raising.

Three-fourths of the regents would be elected by the regents themselves. They would have to be Baptists, but only six would be required to be Texas Baptists.

Trustees implemented the new structure during their Sept. 21 meeting by electing nine of their number as regents for three-year terms and naming seven new regents.

Both Reynolds and Moore said the university intends to maintain its "close affiliation" with Texas Baptists. Both also cited the threat of the fundamental-conservative takeover of the university board such as has happened to Southern Baptist seminaries as promoting the action.

(This story was compiled by Dan Martin, interim ABP news director, from reports by Toby Druin, associate editor (Texas) Baptist Standard; Jim Jones, religion editor, Fort Worth (Texas) Star-Telegram and Douglas Wong, religion writer, Waco (Texas) Tribune-Herald.)

TRUSTEES

From page 3

Charles Fuller (chairman of the Peace Committee) said this document would never be used as a creed. Charles Fuller's statement is proved absolutely false.

"The overlay of the new guidelines bodes ill for the future," Leonard said: "This is for the moment — these specific statements are required. But given the change, we don't know what it will be next year."

The seminary's acting president, Willis Bennett, said the trustees' action provided "much cause for encouragement and continuing cause for concern."

"We have officially taken positions that will put some things behind us and allow us to move forward in a more productive manner without quite the kind of suspicion that has been existing for some considerable time," he said.

"I have no difficulty working with the . . . report. We will promise them our cooperation and try to implement the policies they have now put in place."

"The intent of the trustees is to secure what they perceive as more representative personnel. They are not asking for radicals."

"The seminary already has moved in the direction of recruiting more conservative faculty members," Bennett said. He cited the presence of conservatives from 10 schools on the campus as visiting professor in the past three years.

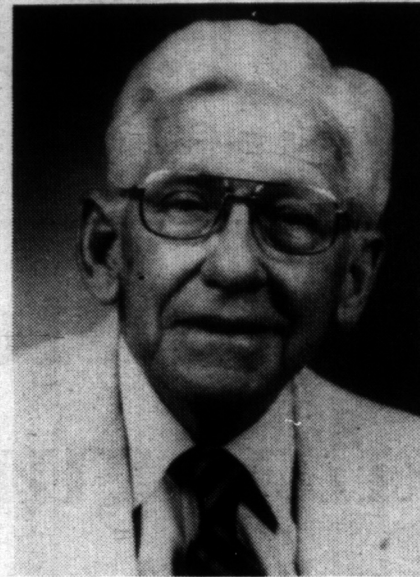
Trustee Johnson's 16-page criticism of Honeycutt and the faculty members is "a dead document as far as the seminary is concerned," Bennett said, citing the trustees' decision not to re-enter the cases.

Ten trustees also find a minority report concerning the Johnson matter. Julian Pentecost, editor of Virginia Baptists' Religious Herald newspaper, presented the four-point minority report.

The minority asked that trustees' deliberations be conducted in open session, he said, noting closed meetings depart from Baptists' heritage and tradition. "We deeply regret the cover of darkness used for anonymity," he noted.

Second, the minority wanted to separate the trustees' action on not

Chester Swor dies



Swor

Chester Swor, 83, of Jackson, an internationally known lecturer and counselor, died Sept. 28 at Mississippi Baptist Medical Center in Jackson. He entered the hospital July 26 as the result of a tear in the wall of his aorta. Death was caused by cardiac arrest.

He was born at Lyman and was a graduate of D'Lo High School. He grew up in Mount Olive.

He was graduated from Mississippi College with a bachelor of arts degree with a major in Latin. He was awarded a master of arts degree from the University of North Carolina with a major in English. He had a professional diploma in guidance from Columbia University and had done additional study at Oxford University and New York University.

Swor was honored by several institutions with doctorates. He received the doctor of humane letters from Baylor University, the doctor of laws from Mississippi College, the doctor of literature from William Carey College, and the doctor of humanities from Blue Mountain College.

Early in his career, Swor was dean of men and assistant professor of English at Mississippi College. For many years he was engaged in religious lecture work and counseling, primarily on college campuses. This continued almost until his final illness.

Over a 40-year span prior to his 70th birthday, Swor had traveled more

opening past grievances with the faculty from trustees' consideration of future hiring, promotion, and tenure decisions.

Third, they decried some trustees' repeated attempts to deal with past actions of faculty, noting those questions have been "already answered."

Fourth, the minority expressed concern about adding the Peace Committee report to the other faculty guidelines. Faculty have operated under the seminary's Abstract of Principles since the founders wrote it in 1859. For three years, they formally have affirmed the Baptist Faith and Message Statement.

"We have been a free people," Pentecost said, "Where I come from, people were imprisoned . . . for the crime of insisting on their freedom. So we're deeply disturbed about what has happened and the repetitious nature, that it continues to happen."

Trustee Ron Meredith, a federal judge from Louisville, moved that Pentecost be removed from the board, noting Pentecost had disclosed some actions of the private meeting. Chair Sam H. McMahon Jr., a businessman from Charlotte, N.C., ruled the motion out of order.

Marv Knox is editor of the (Kentucky) Western Recorder.

than one million miles for his lectures. While he tempered his schedule in later years, he continued traveling and speaking.

Swor was survived by a niece and great nephew.

He was the author of eight books and had three more in preparation. In addition, Broadman Press in 1981 published "The Best of Chester Swor," a book of 12 chapters taken from his earlier books.

Citations and awards included Mississippi College Alumnus of the Year, Civitan's Golden Deeds Award, Blue Mountain College Award of Excellence; and he was dubbed America's oldest active youth director.

As a youth, Swor was left lame by osteomyelitis.

Funeral services were Tuesday at First Church, Jackson. Burial was in Clinton Cemetery.

Memorials may be made to the Chester E. Swor Student Foundation at Mississippi College, Clinton, and to the Chester E. Swor Student Foundation at Baylor University, Waco, Texas.

BGCT board calls meetings to respond to Baylor changes

DALLAS (ABP) — Called meetings of the 193-member Executive Board of the Baptist General Convention of Texas and the convention's administrative committee will be held in October in response to recent Baylor University trustee action changing the school's charter. The administrative committee met in Dallas Oct. 2, and the full board will meet in mid-October.

The Baylor board of trustees voted Sept. 21 to establish a board of regrets "with sole responsibility for governance of Baylor" and elected 16 people to the new body. Previously, Baylor's charter provided for school governance by a 48-member board of trustees elected by the BGCT.

Convention leaders who met in Dallas last week to discuss how to res-

pond to Baylor's action were BGCT president Phil Lineberger, pastor of Richardson Heights Church, Richardson; BGCT executive board chair Robert Parker, pastor of Park Place Church, Houston; and BGCT administrative committee chair George Gaston, pastor of Willow Meadows Church, Houston.

Citing the long cooperative relationship between Baylor and the BGCT, the convention leaders moved to secure legal research and counsel to clarify the convention's position in relation to Baylor. They also agreed to initiate communication between convention leaders and Baylor trustees and administration concerning the matter.

(Information supplied by Baptist General Convention of Texas Public Relations Department)

WMU

From page 3

gram "is the preferred method of missions support," but said that while he accepts the right of local churches to decide how to distribute missions gifts, he warned if leaders "tip their hat" to alternative giving plans "we're opening Pandora's box" and contributing to the "unraveling of our convention."

"We (the HMB) oppose all alternative plans. We grant the right for churches to choose them, but we do oppose them," he added.

Parks warned that unless "trust and inclusiveness" are recreated in the SBC, churches "will find another way" to support missions. "Those who have leadership now (in the SBC) are the ones who will have to reach out and recreate trust," he said.

He added that while he supports the cooperative way, it must be voluntary and not coerced. "A cooperative plan . . . is not a coerced plan, and if the SBC insisted on one way of funding missions, many churches say they'll pull out entirely."

Lewis said HMB trustees fear that alternative funding plans "will in-

crease division and polarization even more" in an already tense SBC. "We don't need another issue to drive us apart."

He also questioned the rationale of those proposing alternative plans. "It is a false assumption that anyone not in the Patterson-Pressler coalition has not been put in positions of leadership," he said referring to the architects of the fundamental-conservative movement, Dallas educator Paige Patterson and Houston judge Paul Pressler.

While he acknowledged SBC boards now reflect "a strong conservative, inerrantist character, that doesn't mean boards have been incompetent."

"There are some (trustees) who one wonders how they were elected to that position," he conceded, "but even the nuts are screwed to the right bolts in terms of their dedication to missions."

(This story was compiled by Dan Martin, interim ABP news director, from reports by Robert Dilday, associate editor of the (Virginia) Religious Herald; Ed Briggs, religious writer of the Richmond (Va.) Times-Dispatch; and Karen Benson and Susan Todd, of the WMU news and information staff.)

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Woman's Missionary Union issues statement from September session, Richmond

Statement from Woman's Missionary Union, SBC, Executive Board in general session (September 22, 1990, Richmond, Va.):

We stand at one of the most crucial and pivotal points in the 102-year history of Woman's Missionary Union and the 145-year history of the Southern Baptist Convention.

Historically, Woman's Missionary Union and the Southern Baptist Convention have been cooperatively intertwined.

We have voluntarily cooperated with all entities of the Southern Baptist Convention as we have encouraged women, girls, and preschoolers in local churches

— to become educated about missions,

— to support missions through prayer, through financial gifts, and through laying the foundation for people to respond to the call of missions,

— to be actively involved in expressing their missions commitment through mission action and personal witnessing,

— and to undergird the work of the local church and the denomination.

All the while, we have made a deliberate effort to remain steadfast in our missions mandate, striving determinately and intentionally to keep missions above any denominational conflicts or controversies that have come along.

Consequently, we have remained silent by choice during strategic junctures in denominational history.

But now, individual churches are withdrawing or drastically reducing their contributions through the Cooperative Program, which provides a vital lifeline of support for home and foreign missions endeavors.

Several state conventions are considering plans that would allow for designation of money to specific denominational agencies or to specific causes as an alternative to the cooperative method of supporting our missions, educational, and evangelistic efforts.

Circumstances such as these bring us to a critical juncture in our history as missions leaders in the Southern Baptist Convention.

We speak as national leaders of Woman's Missionary Union. As such,

we speak together, honoring the perspective of history, recognizing the practicality of the present, and committing to the furtherance of missions into the future.

We speak to our home and foreign missionaries:

We want you to know that we will continue to love you and to support you. We will be your staying force when you fear all others might abandon you. We affirm you individually and collectively. We are here for you now, and we will be there for you in the future.

We speak next to our membership:

Pray with us like you've never prayed before. Pray diligently and daily for our missionaries. Pray unceasingly for the cause of missions. Pray unselfishly for yourselves, that the Lord will use you as champions for missions in your homes, in your churches, and in your communities.

Keep abreast of the circumstances and events in your state conventions that affect missions. Be aware, be knowledgeable, and be ready to become involved in proactive planning for the future of missions. Commit yourselves to more active participation in setting directions for missions in the future.

We pledge to continue to support and service your WMU organizations, programs, and activities on the local church level, on the associational level, and on the state level.

We will not waver in our commitment to carrying out the missions mandate from the grassroots to the national level. We will continue to be at your service as we provide the resources, materials, and support necessary for you to implement WMU's missions tasks on the local, associational, and state levels.

Join with us as we recommit ourselves to be better at the missions

task than we've ever been before. You will be called upon to help lead our membership through times of change. Be prayerfully prepared to give strong, sound leadership in carrying out WMU purposes.

We speak to our critics:

We regret that our silence over the years might have been construed as consent or even support of the controversy. We further regret any suspicions that WMU might be politically involved in the denominational strife.

We call upon you to work with us for the cause of missions.

Throughout our history, we have taught women, girls, and preschoolers to be supportive of the Cooperative Program, to be supportive of their local churches, and to be supportive of their denomination. We have always taught WMU women to be supportive of pastors, church staff, and others in places of leadership. We have encouraged women to be positively involved in their churches.

We have hoped and prayed that eventually problems in our denomination would be worked out so that we could keep our sights on missions. We are grieved and gravely concerned over the negative impact of the controversy on missions.

In conclusion, we are laborers together with God. Therefore, Woman's Missionary Union affirms the support of Southern Baptist global missions through the Cooperative Program, through the Lottie Moon Christmas Offering for Foreign Missions, and through the Annie Armstrong Easter Offering for Home Missions.

We affirm the right of individuals, churches, and state conventions to choose other plans for cooperative missions giving.

Thank you for your encouragement, for your support, and for your prayers as we lead women, girls, and preschoolers and as we lead entire churches to new heights in missions.

Mozambique missionary on leave, Jackson

John Brown, missionary to Maputo, Mozambique, arrived in Jackson recently for an extended leave through February of next year.

Originally from Star City, Ark., he received his bachelor of science degree from Arkansas State University, and the master of divinity degree from Mid-America Seminary, Memphis.

A former summer missionary and journeyman in Zambia, Brown has also served as assistant pastor of Fisher Street Church in Jonesboro, Ark., pastor of Lunsford Church, Lake City, Ark., and interim pastor of First Church in Venice, La.

Brown is married to the former Claudia Tenney. Their extended leave comes as a result of the illness of her father, Bill Tenney, a member of Parkway Church, Jackson.

The Browns are available for engagements in the Jackson area. Their address while on leave is 919 Reeves St., Jackson, MS., 39204. Phone (601) 371-2344.

CP gifts are 6 percent over last year

Mississippi Baptists gave a total of \$1,257,568 in September through their Cooperative Program, according to an announcement by Bill Causey, executive director-treasurer of the Mississippi Baptist Convention Board.

The gifts, which fund Mississippi Baptist and Southern Baptist enterprises, total \$15,112,817 for the first nine months of the year. That amount is \$856,045 (or 6 percent) more than the amount given for the same period of 1989.

The pro rata budget calls for \$14,685,848 for the first nine months in order to make the budget. Cooperative Program gifts given so far total \$426,970 (or 2.91 percent) more than that amount.

The 1990 Cooperative Program budget for Mississippi Baptists is \$19,581,130. More than one-third of that amount goes to Baptist causes outside the state.

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"In God's timing, anything is possible" says pastor

By Anne W. McWilliams

"There's no way this church could have done what has been done here without God's supernatural intervention," said the pastor, James B. Brown.

"Southwood, Iuka, is a small church, with only 38 members — two deacons — but big in vision," he continued. "It wants to be ready to minister to the people who will move into the area with the new NASA plant."

With thanks to helpers from at least six states, and with thanks to God for his perfect timing, the congregation now has a sanctuary and Sunday School rooms ready for dedication at 2 p.m., Oct. 28.

In the beginning, Southwood was a mission of Iuka Church, which bought the land in 1983. When Brown became pastor, the lower floor of the large metal building was only partially completed and the second floor was only a mass of 2 x 4s.

First, Brown led in the completion of classrooms upstairs. Because the few members were loaded with big payments on the metal building, it would be hard for them to do more. "Then," Brown recalls, "my wife and I felt the Lord was directing us to send letters to friends, to tell them of the church's needs." They did, simply saying, "Here is the situation. Please pray for us, or help in any way you feel led." Money began to come from Texas, Louisiana, Mississippi, Alabama, Tennessee, and Georgia.

The pastor and his wife, the former Frances Bliss, first met in high school at Vicksburg. Later, he also studied at Delta State, Mississippi College, and Southwestern Seminary. Now they live near Sheffield, Ala., where she teaches school.

One response they got from their letter was from Dwain Cotton, who called from Vicksburg (he had been Mrs. Brown's school principal, years before). As a result of the call, an engineer, member of Highland Church, Vicksburg, drew building plans for Southwood Church, from pictures and phone conversations.

Next, teams began to arrive to do volunteer labor. In February of this year, a seven-man team led by Cotton, from Highland, Vicksburg, arrived to work a day and a half. One member of the team, Joe Parman, had been a



James Brown

high school classmate of James and Frances in Vicksburg 36 years before. Eighteen from Newhebron Church, including several high school boys, got there next, led by their pastor, Jimmy Yarbrough. Finally, a third construction team came from First Church, Muscle Shoals, Ala., where the Browns were former members. The teams put up sheetrock, installed a baptistry, and completed construction work around the baptistry. Also a decorative cross was built above the baptistry.

"You'll see God's timing when I tell you about that baptistry," said the pastor. When he called a firm in Texas, to order the baptistry, it JUST SO HAPPENED they had a truck leaving for North Carolina that would be returning down the highway that passes directly in front of the church, and could deliver it in time for the Newhebron men to install it the next Friday.

Members of Southwood painted the walls and stained the pews. These pews were obtained from Hopewell Church, Savannah, Tenn., Brown's first full-time pastorate, 1971-73.

"Here's another proof of God's perfect timing," said the pastor. Hopewell Church was ready to let its old pews go, along with pulpit stand and pulpit chairs, for \$4,500, at the time that Southwood needed them.

They had the exact number and size needed — 32 pews, 13 feet long, and three odd-sized ones to fit the choirloft. (As a result, Brown is now preaching behind the same pulpit he preached behind 18 years ago.) Aqua Glass loaned a truck to deliver the pews from Tennessee. Southwood women cleaned the pews with Murphy's Soap, stained them, and rubbed them with lemon oil. Chewing gum encrusted on the green cushions they removed with peanut butter. (Southwood's old pews were to be given to a mission, when they found one that wanted them.)

Other things happened. Oldham Little Church Foundation helped with the heating and cooling system. First Church, Muscle Shoals, gave two sets of solid doors to go between vestibule and sanctuary (they have small, cross-shaped windows). The same church gave several other doors, even one with a mirror that would be nice for a brides' dressing room. The pastor's sons, Russell and Cameron, helped install the sound system. A man from Muscle Shoals gave a church sign, an awning, and a fire escape. The cathedral ceiling was contracted.

A fellow from Memphis gave remnants of carpet which were stretched for use in some classrooms. In earlier years, BSU members from Northeast Community College, Booneville, had helped construct upstairs flooring.

When Brown first saw the hole in the middle of the hall behind the sanctuary, he asked why it was there. Someone told him, "That's a mistake. It's a drain that plumbers accidentally put in the wrong place." But it turned out to be in the right place — according to God's timing. Now it's directly behind the baptistry; a short hose connection makes it perfect drainage for that!

Following the Oct. 28 dedication, Jimmy Yarbrough will preach and teach the book of Revelation, Oct. 29-Nov. 4. During the special services, Walter Beall of Vicksburg will lead the singing.

"Every week in the last five weeks, on Sundays new people have shown up," said Brown. "This has been an exciting adventure, as God has provided, in response to the faith of these wonderful folks."



The sanctuary of Southwood Church, Iuka, will be dedicated Oct. 28. It was completed with the help of individuals and churches from six states.



Southwood Church, is in a wooded area on Highway 72 at the south edge of Iuka. This metal building contains both sanctuary and education facilities.

Morris Chapman urges Baptists to restudy Peace Committee Report

NASHVILLE — Southern Baptist Convention President Morris Chapman has issued a call for all Southern Baptists to restudy the Peace Committee report which was adopted by messengers at the Southern Baptist Convention in St. Louis in 1987.

In his first address to the Southern Baptist Executive Committee Sept. 17 in Nashville, Chapman said, "It is apparent to me that many Southern Baptists have either forgotten or ignored the call to peace and the conditions of peace which emerged from hours of prayer and days of deliberation by the members of the Peace Committee."

Chapman said a thorough reading should be given "not only to the full report, but also to the names of those persons who served on the committee."

"The report has been adopted by Southern Baptists. Now it stands waiting and ready for acceptance and implementation."

He noted he is requesting that the Executive Committee mail a copy of

the Peace Committee's report to all denominational leaders and pastors as soon as possible and that they in turn distribute copies to staff and church members.

Chapman, pastor of First Church of Wichita Falls, Texas, restated his promise of "enlarging the tent" of leadership in the Southern Baptist Convention.

He noted the enlarged tent of leadership will encompass persons who are cooperating Southern Baptists, who are committed to the perpetuation of allegiance to God's perfect Word through the institutional life of Southern Baptists and who are in agreement with the Peace Committee's "Statement on Scripture."

Chapman said he would "unapologetically stay within these theological guidelines" in his appointments, but would pledge to "reach beyond perceived political parameters."

The Texas pastor noted that while attempts have been made to

"sidetrack and even obscure" the real issue, the issue is "the Bible is God's perfect Word which means that it is not errant in any area of reality."

Chapman observed that agreement "will not always be reached on matters of biblical interpretation, but agreement must be reached on biblical authority."

The SBC president said the time has come for Southern Baptists to speak kindly of one another.

"As president of all Southern Baptists I will stand against all unkind public proclamations against any other Southern Baptist, no matter from which corner it may come."

Chapman also encouraged support of the Cooperative Program, Southern Baptists' unified giving plan.

"While I recognize the right of every congregation to do what it feels it must do under the leadership of the Holy Spirit, I urge every church which is inclined to abandon or drastically reduce contributions through the

Cooperative Program to make no decision in haste.

"Participation in such a funding vehicle is a giant step away from the spirit of cooperation which is dear to this convention. The organization of a funding program designed to go around the Cooperative Program is unacceptable to mainstream Southern Baptists and may well lead to a permanent break from the convention."

"The two great traditions of Southern Baptists are conservative theology and cooperative methodology. We must remain true to both traditions," he said.

Chapman outlined several plans he would like to see implemented during the coming months, including endeavors to encourage Southern Baptists to engage in solemn assemblies and an effort to read the Bible through during the 1991 Southern Baptist Convention meeting in Atlanta.

Bedford resigns

Marilyn H. Bedford, Baptist Student Union director at the University of Southern Mississippi, has resigned.

She is going to Bloomington, Ind., to join her husband, Monte, who is in graduate school at the University of Southern Indiana there. She will take a position as administrative assistant with Crown Management,

which organizes international business conferences and music competitions.

Bedford is a graduate of the University of Alabama and earned a masters degree in Christian Education/Social Work at Southern Seminary.

She came to USM in 1984. Prior to that she was in campus ministry at the University of Alabama, Tuscaloosa; at Judson College, Marion, Ala.; and at Rocky Mountain College and Eastern Montana College, both at Billings.



Bedford

Faces and places

by Anne Washburn McWilliams

35 years is a long time

Last week on Tuesday, W.D. and I celebrated our 35th wedding anniversary. I guess we are getting old. We couldn't even dredge up enough energy to go out for dinner — just warmed Monday's turnip greens for supper. Actually, they were better, though, than any restaurant food I know about.

During September, we did a lot of driving in north Mississippi. My pick of the places we stayed is the one-of-a-kind Belmont Hotel "on Highway 25 at the gateway of northeast Mississippi."

This famed two-story hotel, on Belmont's Main street, down by the railroad tracks, was built in 1924. What's so marvelous about it is that it's not a lot different now to what it must have been the day it opened.

Its owners and operators are two elderly sisters, Edna Pharr and Wilma Wright. Mrs. Pharr, a Methodist, has lived and worked there 23 years. Mrs. Wright, a Baptist — member of First Church, Belmont — has lived at the hotel 50 years, ever since she married the owner. I didn't meet her, for she is in the hospital in Tupelo, with paralysis caused by viral pneumonia, Mrs. Pharr said.

On the front terrace, a red geranium was in bloom. Four guests were sitting on the benches, basking in the afternoon breeze.

In the center of the green-carpeted lobby stood a wide table covered with magazines and newspapers. Two nearby rockers enticed potential readers. Other chairs were antiques, upholstered in rose. Oriental scatter rugs added a homy touch. Behind the sturdy registration desk were tall bookshelves and a clock. We wrote our names and city in the guest book that lay open on the desk — nothing more was required. Other recent entries were from California, Illinois, Georgia, Alabama, Kentucky, Tennessee . . .

We slept in Room 17 upstairs, one night for \$20. It had an air unit in the window. Its green-painted metal bedstead was covered with a white chenille spread. The painting above the bed appeared to be a scene in Venice. Over an antique table hung a mirror.

They don't serve meals at the Belmont, but cafes are in walking distance. I have heard that some folks return there for vacation, year after year, because they cherish the quiet.

Among my collection of old newspapers is a Jackson Clarion-Ledger, dated the date of my wedding, September 25, 1955. The main headline on Page 1 is "Ike Under Oxygen with Heart Attack." President Eisenhower had played 27 holes of golf on Friday, before the attack on Saturday.

The story underneath that one

brings back some days of a South I don't like to revisit. The trial of accused murderers of a 14-year-old black boy, Emmett Till, had just come to an end.

Sunday papers in those days were at least three inches wider than the current ones and were a combination of the Clarion-Ledger-Jackson Daily News. Each page had eight narrow columns, separated by rules.

For that Sunday, the paper's forecast said, "Partly cloudy with gentle variable winds; expected high 90, low 70." I remember it as a pleasant sunny day.

Northside Baptists (Woodland Hills) in Jackson at 3 p.m. were dedicating a Sunday School annex on the church's 25th anniversary. The service was an hour before my wedding in the chapel of First Baptist Church.

The state's "\$9 million dollar medical center" had been dedicated the day before in Jackson.

The Cinderella Slipper Shop at 144 East Capitol Street advertised children's shoes for \$3.98.

"Crystal Springs, Prentiss, and Morton continue their domination of the Little Dixie Conference," says one article in the sports section.

An editorial, "Your Duty to Give," says, "You cannot ignore the United Givers fund campaign and keep a clear conscience." (T. M. Hederman was editor of the Clarion-Ledger and Frederick Sullens editor of the Jackson Daily News.)

The thick Society section carried pictures of new brides. A gossip column in it, "These Delightful People," was written by Lillian Ball. If you bought your wedding dress from the Emporium — which I had — Lillian Ball would be available as free wedding consultant. Daddy didn't like one bit Mrs. Ball's telling him how to hold my arm as we walked down the aisle, and he let her know — quick — he'd hold it however he chose!

In this paper are columns by people I hadn't thought about in a long time — "Dis and Dat" by Florence Sillers Ogden; "Hew-itt to the Line — Let the Chips Fall Where they May," by Purser Hewitt; "Cider from the Mississippi Press" (quotes from newspapers around the state); "Outdoor Mississippi" by Herbert Sandusky; "The Low Down on the Higher Ups" by Frederick Sullens. From the latter, here's an item that was sandwiched between notes on governments' and others' doings.

"In a little town up in Illinois housewives baked 10,000 pumpkin pies to be served at the annual Pumpkin Festival. That brings from memory's chamber a rhyme of boyhood days — 'Pumpkin pies, pumpkin pies Full of flies; If there's anything I do despise It is pumpkin pies!'"

newspapers, and others.

ABP will use state Baptist newspapers, secular religion specialists, and others to provide news accounts. In some occasions, the stories will be used and credited to the reporter; in others, several accounts will be compiled into one story. In other circumstances, ABP will provide on-the-scene coverage.

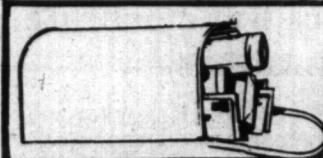
First issue of ABP released Sept. 26

NASHVILLE (ABP) — The first issue of Associated Baptist Press was released Sept. 26, 1990.

ABP is a new news service designed to cover the events of Baptists around the world. Initially, it will be circulated — primarily by FAX — to about 50 outlets, including state Southern Baptist newspapers, secular

Thursday, October 4, 1990

BAPTIST RECORD PAGE 7



Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

Faithful service

Editor:

Don McGregor richly deserves the laurels being laid at his feet by Baptists in Mississippi, across the USA, and indeed around the world.

His retirement December 31 will bring to fulfillment a distinguished career in Baptist journalism. He has given faithful service in the cause of Christ for a third of this century in Mississippi, California, and Texas.

In a vulnerable, volatile, demanding, rewarding, exciting, and highly influential profession his career has been exemplary. Like others in this unique calling, he has been commissioned to paint the thing as he sees it "for the God of things as they are." He has done this with courage, fortitude, and credit to the kingdom.

His successor, Guy Henderson, will need from all of us prayers and best wishes as he takes up the greatest challenge of his career in Christian service.

William C. Fields, retired
Nashville
Former BP director
Former Baptist Record editor
Former pastor, First, Yazoo City

Freedom of truth

Editor:

The congregation of First Baptist Church of Rolling Fork wishes to express appreciation to Don McGregor for his years of service to Mississippi Baptists. He has performed his duties with excellence, integrity, insight, and dedication. His editorials have monitored the heartbeat of Mississippi and Southern Baptists with courage and wisdom.

We have been blessed with one of the finest editors among Southern Baptists, and possibly the best that this generation of Mississippi Baptists can remember.

Be assured of our continued appreciation and best wishes for the years ahead.

I believe Mississippi Baptists will forgive us if we make a mistake; I am not sure if they will forgive us if we don't tell the truth. I am convinced that "to tell the truth" has been your objective. Truth really does make you free!

Reese Kyzar, pastor
First Church, Rolling Fork

Wise example

Leila Mae and I served under the Foreign Mission Board as interim pastor of the International Baptist Church of Munich, West Germany, for one year, 1985-86. We were there only a short time until a man from the United Arab Emirates and several members of his family started attending our church every Sunday. He was the energy minister of his country. He was provided unlimited rooms at the Holiday Inn, and he hosted many banquets for his friends.

He stayed in Munich nine months waiting until the outstanding doctors had him ready for kidney transplant surgery and then for strength to return home. He came to church many times when he required one man on each arm to help him walk.

One day I asked Brother Joseph some questions about Christianity in his country. How many Baptists do

you have in the Arab Emirates? His response was quick. "I don't really know. You see, people are known in my country as Buddhists, Moslems, and Christians. Then he concluded his response with this very significant statement: "Any person who believes in Christ as Lord and Master of his life, who trusts in him for salvation, and who seeks to live by his teachings, he is my brother and I will pray for him!"

I thought, "How could Christian brotherhood be expressed in a finer way!" Wouldn't it be great if all Southern Baptists would follow this example of this humble Arab Christian?

Allen O. Webb
Pascagoula

Entered evangelism

Editor:

After 20 years in the pastoral ministry, I have entered the field of international evangelism and missions. My work will be focused in Nicaragua, Central America, and in the United States. In Nicaragua I will be planting churches, training pastors, and doing general evangelism. A part of the work will be coordinating medical and dental mission teams sent by the Baptist Medical and Dental Mission International. I will be available for revivals, Bible conferences, and other speaking engagements in the United States.

Anyone can contact me at 12 Pinecrest Place, Laurel, MS 39440. My phone number is 601-649-3926.

Thanks for your interest and may

the Lord continue to bless your important work.

Yours in Christ,
Rod Smith

Descendants search

Editor:

We are trying to find some descendants of Italian believers whose name was Cereghino (or Garbarino or Gardella), who went from Favale di Chiavari (our town) in Italy to U.S.A. in the first years of 1900. We know they were founders of some churches of Italian people in your country about in the years near 1920.

May you help us through an advice in your magazine, informing your readers of our need?

We thank you very much in the love of our common Lord.

Please reply to Chiesa Cristiana Evangelica Battista via Doria 76 — 16043 CHIAVARI (GE)

The Pastor

Miss Mississippi

Editor:

I am presently serving as business manager for Miss Beth Howell, Miss Mississippi 1990. Beth is an outstanding young Christian and will be an outstanding representative of our state.

Beth is a member of Parkway Baptist Church of Jackson. She is an outstanding speaker for all groups and is especially talented in speaking/entertaining youth groups.

The purpose of this letter is to let you know that Beth is available to speak or entertain at a variety of functions.

If I can be of any assistance please contact me.

Allen Derivaux
Business Manager
P. O. Box 742
Vicksburg, Miss. 39181
636-6565

Devotional

"Big I . . . little you" syndrome

By Troy B. Land

While many of the allegories we hear are quite humorous, they are often impressive bearers of light upon the weaknesses and misappropriations people have. A most disabling one of those problems is caused by the misappropriation of one's imagined qualities of himself as opposed to those of neighbors and associates.

The story was told that in the earliest days of the "looking-glass," a farmer chanced to see and buy one while on a necessary trip into town. Being most certain that his wife would attack his pride-of-looks if he came home displaying something by which he would be able to see himself, he hid it away in the hayloft at his barn.

When the wife became aware of her husband's increasing number of visits to the barn, she became suspicious and elected to search out the cause of her husband's frequent trips thereto. She began by following him at a distance and soon learned that he was "seeing something"



Land

in the hay.

Upon her next opportunity, while the husband was away at work, she went into the hayloft and walked right up on the full length "looking-glass." Seeing but not recognizing her own startled image, she cried out, "Aha, so you are the old hag my husband has been meeting here!"

Another woman once made an appointment with a psychiatrist. She appeared in his office with a slice of bacon over each ear and a fried egg on top of her head. She explained, "Doctor, my brother has a problem: I'm here to talk with you about him."

Pogo, the cartoon character, once said, "I is jus' seen the enemy, and it are us!" How often true!

One of the most devastating destroyers of what mankind might have been is the "big I . . . little you" syndrome. Alas, how dreadful when one "cannot see the forest for the trees." Proverbs 16:18 says, "Pride goeth before destruction, and a haughty spirit before a fall."

One of the most precious lessons for life is given in Matthew 7:4, 5, ". . . how wilt thou say to thy brother, 'Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?'"

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Land is pastor, Trinity Church, West Point.

Baptist women plan prayer retreat

Sarah Maddox of Bellevue Church, Memphis, will be conference speaker for the Baptist Women's retreat, Oct. 12 and 13, Dorrah Lake Assembly, Bellefontaine. Activities will begin at 7 p.m. Friday. The theme of the conference is "Praying for Our Children and Their Children".

Sarah is the daughter of the late Joe Odle, former editor of the Baptist Record. She has taught Sunday School at Bellevue for 30 years, served as president of Bellevue Baptist Women,

served on Missions Committee, and Women's Ministry Committee.

In 1980, Maddox founded F.L.A.R.E. (Family, Life, America, and Responsible Education Under God, Inc.), a local moral concerns organization in Memphis. For details on the retreat, call Shelby Brewer, (601) 323-8223 or Susan McVey (601) 323-9344. Registration will close Oct. 10.

Calvary Church, Starkville, is sponsor.

Wickers will celebrate 50th anniversary

Mr. and Mrs. Carey R. Wicker will celebrate their 50th wedding anniversary, Oct. 7, Calvary Church, Smithdale. He is pastor of McCall Creek Church. Dec. 25, he will have been in the ministry 40 years. The Wickers have three sons, 10 grandchildren, and four great-grandchildren.

Former Mississippi pastor dies

Former Baptist pastor Robert Ervin McPheeters, 79, died at his home in Alexander City, Ala., on Sept. 12.

McPheeters was first pastor of Daniel Memorial Church, Jackson, and was instrumental in its establishment. He later served in Presbyterian churches in Missouri, Illinois, and Alabama.

He is survived by his wife, Myrtle Elizabeth Page McPheeters; a daughter, Linda Elizabeth McPheeters; and one brother, Pastor W. A. McPheeters of Meridian.

Anna Ward Fairchild dies

Anna Ward Fairchild, 74, died at her home in Hamilton on July 27. A native of Kentucky, she was a member of Plymouth Church, Columbus, where she served as church pianist for over 50 years. She was also involved with the Children's Choir at Plymouth Church.

She is survived by her husband, Grover Fairchild of Hamilton; a daughter, Brenda Andrews Atkins of Aberdeen; a son, Thomas Andrews of Knoxville, Tenn.; a stepdaughter, Jane Lancaster of Hamilton; a stepson, Marion Fairchild of Hamilton; 12 grandchildren; and six great-grandchildren.

Staff changes

New Elbethel Church, Oxford (Lafayette) recently called Terrell McGregor as pastor. McGregor was ordained by Carey Springs Church, Pontotoc County. A homecoming service will be held at New Elbethel, Oct. 14, beginning at 10 a.m.

Bentonia Church in Yazoo County called Joe Wright as pastor, effective Aug. 12. Wright is a native of Knoxville, Tenn., where he was pastor of Greenway Church. He is a graduate of the University of Tennessee and Southeastern Seminary.

Bret Prather, son of J. C. and Martha Prather, was presented a Certificate of License to preach by Center Terrace Church, Canton, Sept. 16. He is a student at Clarke College and is in the MC program.

Westside Church, Bruce (Calhoun) has called Bruce Smith of Ellisville as minister of music, effective Sept. 2. Smith previously served at West Ellisville Church in youth music. He was educated at Jones County Junior College, and is presently attending the University of Mississippi. Buford Usry is pastor.

First Church, Poplarville (Pearl River) has called Myron Burris of Meridian as minister of music, effective Aug. 22. Burris previously served at Oak Grove Church. He received his bachelor's degree in music from Livingston University, and is presently attending New Orleans Seminary.

Lucien Church, Franklin Association, has called Timothy Crosby of New Orleans, La., as pastor, effective Sept. 2. A native of Nashville, Tenn., Crosby received his education at Middle Tennessee State University and New Orleans Seminary. His previous place of service was youth director at First Church, Gretna, La.

Mississippi moderates hear report on Atlanta meeting

A report on a meeting of moderates in August in Atlanta was a matter of interest to about 80 Mississippi moderates Sept. 27 in Jackson.

A panel of two people who had been at the Atlanta gathering made statements and answered questions concerning that meeting, and others gave testimonies as to their impressions.

The panel members were Mary Jane Nethery of Tupelo, retired executive secretary of the Tennessee Woman's Missionary Union, and Ronnie Massey, a Meridian businessman.

Nethery said that the establishment of alternate funding was not an attempt to go around the Cooperative Program but an attempt to go around the Southern Baptist Convention Executive Committee. The Executive Committee is elected through the convention political process and is the body that provides the budget proposals to the Southern Baptist Convention.

The diversion of funds, Nethery said, is not to threaten the Executive Committee and not to pull out of the Cooperative Program but to protect the Cooperative Program by allowing a channel to be used by which funds can go to entities which the group desires to see supported. The almost total defunding of the Baptist Joint Committee on Public Affairs by the convention in New Orleans following action by the Executive Committee

was of particular concern to those who spoke.

The firing of Baptist Press editors Al Shackleford and Dan Martin also was a subject of discussion.

Nethery noted that the Executive Committee has the right to do as it does, but she wants the right to support what she believes in.

She pointed out that in elections the messenger system favors the small churches because there is a 10-messenger limit, and it takes only \$250 to qualify for one messenger. Therefore, for only \$2,500 in gifts through the Cooperative Program, a church can have its full complement of 10 messengers.

A question was how information can get to the church members because many do not know what is going on. She responded that a media blitz would be in order with the churches putting the state paper in the budget and the pastors encouraging the people to read it.

James Yates, pastor of First Church, Yazoo City, introduced the speaker of the evening, Joe Tuten, retired pastor of Calvary Church, Jackson.

In his introductory remarks, Yates pointed out that the Atlanta meeting did not deal in negatives but was all positive. He noted the camaraderie and freedom and absence of hostility.

Yates said he hopes that no one has put aside the possibility of reconcilia-

tion because "we would like to see it." He said reconciliation depends on SBC President Morris Chapman as he "enlarges the tent."

He said that except for Chapman, the average Cooperative Program gifts for the churches of the presidents of the Southern Baptist Convention since 1979 had been 4 percent. Chapman's church, First Church, Wichita Falls, gives 14.5 percent through the Cooperative Program.

Tuten noted that he is not a politician and would consider himself worse than a fool if he did less than magnify the Word of God in attempting to preach. He called for a change in procedures to the extent that the states would elect their two members of the SBC committee on committees.

"Who can bring a message for God," he said, "if the Sanhedrin is looking over his shoulder and calls him to account for everything he says."

Baptists differ widely, he said, and always will. He said that the lowest common denominator is the belief that when the Bible is put in the hands of a man, he can find his way to God.

"The Bible stands on its own," he said.

"It's not what you'd do with a million, if riches should e'er be your lot; it's what you're doing at present, with the dollar and a quarter you've got."

Revival dates

First Church, Crystal Springs (Copiah): Oct. 7-10; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; Clark Stewart, Henderson Road Church, Tampa, Fla., evangelist; Bruce Hardy, First Church, Sanderville, Ga., music; Joel Haire, pastor.

Carterville Church, Petal (Lebanon): Oct. 7-10; Sunday, 10:30 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; Harry Lucenay, First Church, San Antonio, Texas; Jerry Watts, Myrtle Grove Church, Pensacola, Fla., music; Leland M. Hogan, pastor.

Friendship Church, Aberdeen (Monroe): October 7-11; Don Dunavant, placement director at Mid-America Seminary, evangelist; Clyde Cranford, minister of music at First Church, West Memphis, Arkansas, music evangelist.

New Hope Church, Gulfport: Oct. 10-14; services led by former pastors and ministers of music; Wed., 11 a.m. and 7 p.m., Jesse Watkins; Thurs., 11 a.m. and 7 p.m., Glenn Morgan; Fri., 11 a.m. and 7 p.m., Max Walker; Sat., 7 p.m. Jerry Estes; Sunday, homecoming, 10:30 a.m., Jerry Estes preaching, dinner on the grounds, activities include reading of history, opening of old sanctuary's corner stone, and observance of Lord's Supper; Rick Wilson is pastor.

Shady Grove Church, Lucedale; Oct. 7-11; 10 a.m. each day; evening services, 7; Tim Rayburn, evangelist; Kurtis Hatcher, music evangelist.

First Church (Alcorn): Oct. 7-10; Stepp Martin, pastor, Calvary Church, Shreveport, La., evangelist; Richard Dickerson, minister of music, First Church, Union City, Tenn., music evangelist; services, Sunday at 10:45 and 7 p.m.; noon services, Mon.-Wed., and 7 p.m.; Dennis H. Smith, pastor.

Revival results

Kirkville Church, Marietta (Itawamba): Aug. 12-16; Danny Lanier of Little Rock, preacher; music by Carlton Spigner, Marietta; five professions of faith; Hulon Chaney is pastor.

Concord Church, Ackerman (Choctaw): Aug. 13-17; P. J. Scott, Olive Branch, preaching; Timothy Drane, Jennings, La., music; six professions of faith; three by letter; Ralph Cain, pastor.

Crossroads Church, Mathiston (Choctaw): Aug. 12-17; J. Roy McComb, Columbia, evangelist; Joe Shurden, Starkville, music; seven professions of faith; 10 rededications; John D. Strickland Jr., pastor.

First Church, Sumner (Tallahatchie): Aug. 19-24; Ed Baxter of Oxford, preacher; Ray Simpson of Clarksdale, music; four professions of faith; four membership transfers by letter; J. B. Hays Jr., pastor.

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Just for the Record

Thursday, October 4, 1990

BAPTIST RECORD PAGE 9



Four Mississippians participate in partnership evangelism with Western Australian churches. Dot Terry (left) First Church, Canton; Rena Emerson (3rd from right) First Church, Charleston; Bill Barrett (2nd from right) First Church, Lexington; and Hudora Lewman (right) First Church, Summit, are shown with their host pastor John Ewing and wife, Sandy, following the victory banquet at the Parmelian Hilton, Perth, W. A. Ewing is pastor of the Beechboro Baptist Church, Beechboro, W. A., a suburb of Perth. These Mississippians were part of a group of 102 volunteers from across the Southern Baptist Convention who formed 20 teams and spent two weeks in 20 Baptist churches of Western Australia in August, 1990.



Pineview Church, Hattiesburg held a mission recognition service, Sept. 9. Pictured are, front row, left to right, Erica Smith, Candace Chambliss, Laura Williamson, Jennifer Lawler, and Jessica Clements. Second row, left to right, are Karen Ryals, Kholeen Clemts, Lorraine Dubuisson, Mandy Bond, Scarlett Kellogg, Amanda Smith, and leader Charlotte Clemts. Third row, left to right, are leader Michelle Hudson, Rebekah Shurden, Shondra Williamson, Kim Ryals, Briget Clemts, Tonya Williamson, Karen Collins, Tabitha Clemts, and leader Melissa Clemts.



Beat Line Church, Philadelphia, recently honored those with Sunday School perfect attendance. Pictured, left to right, are Mack Carney, pastor; Brenda Apperson, youth leader; Chasity Nowell, five years perfect attendance; Virginia Bates, older children leader; Scott Apperson, five years perfect attendance; and Sterling Jones, Sunday School director.



An Acteen Activator group from Greenbrier Road Church, Anniston, Ala. conducted the first ever Vacation Bible School at Grace Temple Church, North Gulfport. Mrs. Jean Knight, wife of Greenbrier Road's pastor, Jim Knight, served as coordinator. The "VBS Link-Up Plan" was used, involving local leaders who assisted and were trained so they can conduct the school in future years. Grace Temple is the newest black SBC congregation in the Gulf Coast Association. Bobby Perry is executive director of missions. — Photo by Jim Dalrymple.

Acteens of First Church, Amory, recently participated in a recognition service. Pictured, are Allison Boozer; Julie Burke, Queen; Elizabeth Webb, Queen; Katherine Boozer; Jennifer Greenhaw; Madelyn Boozer; and Jill Thornton. Mrs. Melvin Renfro is Acteen director and Mrs. Edwards Bourland is WMU director. Ron Kirland is pastor.



Silver Springs Church, Osyka (Pike) will hold Special Services, Oct. 7 for the beginning of the new church year. Theme for the day will be "If the Lord be God, follow him," (I Kings 18:21). Program will begin at 10 a.m. with High Attendance Day in Sunday School; preaching and special music at 11; dinner in the fellowship hall, noon; special music in the afternoon; Lenny Miller is pastor.

The Baptist Women's organization of Grace Memorial Church, Tupelo (Lee) recently set a State Mission offering goal of \$275. On the second Sunday of the promotion, the goal was exceeded by \$116.08.

Shiloh Church, Port Gibson (Union) will celebrate its 60th anniversary Oct. 14. Dinner will be served at the church, followed by a special afternoon program. Rick Bounds is pastor.

The youth choir of Emmanuel Church, Ocean Springs, concluded a summer concert tour with the musical presentation "We Will Stand," Sunday, Aug. 5, at their home church.

The presentation in song and testimony was under the direction of Tim Johnson, minister of music. Members of the tour choir were Michael Brady, Katherine Decker, William Hollander, Joel Jones, Venus Kendrick, Gerald Macklin, George Miller, Timmy Miller, Eddie Powell, Michelle Preston, Bridgette Russell, Tracy Straw, Angela Swartz, David Thomas Jr., Darrell Travis, and Deva Travis. Chaperones were Mrs. Pam Sherman and Mrs. Cindee Holloway. Sanford Sherman is pastor.

The choir also presented concerts at Diamondhead Church, Bay St. Louis; Sylvarena Church, Raleigh; Calvary Church, Newton; Mt. Vernon Church, Newton; Sandridge Church, Lake; and Heritage United Methodist Church, Mobile, Ala.

The Golden Triangle Minister's Golf Tournament will be held Oct. 26 at the Columbus Country Club. Cost is \$25 to include 27 holes of golf, golf carts, trophies, and lunch. Tee off will be 9 a.m. Field will be limited to first 44 to reserve a place. Contact Tim Williams, 328-3042 or Jimmy Harrington, 328-4765.

Gum Grove Church, Brookhaven (Lincoln) will dedicate its new fellowship hall, Sunday, Oct. 7. The project was begun five years ago, and finished this summer. The special program for the day will begin with First Sunday High Attendance Day in Sunday School, 10 a.m. A special service will follow at 11 a.m., with a sermon dedication; fellowship lunch, noon; symbolic note burning, 1:30 p.m.; Sammy J. McDonald is pastor.

Churchmen will sing on coast

Every year the Mississippi Singing Churchmen tour within the state, either in the north, central or south. The group rotates these areas so that within a three-year period they will have toured the entire state. This year the Churchmen will present a concert at First Church, Long Beach on Oct. 11, and First Church, Gulfport, on Oct. 12. Both concerts will begin at 7 p.m. Admission is free.

'SBC: Hope for Reconciliation' topic of Samford program

BIRMINGHAM — "The Southern Baptist Convention: Hope for Reconciliation" will be the topic of a discussion at Samford University Thursday, Oct. 11, according to a spokesman.

Participants will be leaders of the fundamentalist and moderate factions of the SBC. The event, open to the public, will be at 7 p.m. in Wright Center Concert Hall.

Speakers are fundamentalists Wayne Dorsett and Paul Pressler, and moderates are Randy Fields and David Montoya.

Dorsett, pastor of Central Park Church in Birmingham, is president of the Birmingham Pastor's Right to Life organization.

Pressler is justice, 14th Court of Ap-

peals, Houston, Texas.

Fields is a San Antonio, Texas, attorney; Baptist deacon; and Baylor University trustee.

Montoya is an ordained Baptist minister and student at Southwestern Seminary.

The four speakers will be available for discussions with Samford students on Friday morning.

The program is sponsored by the Samford Student Government Association. Todd Heifner, a senior from Nashville, Tenn., is SGA president.

Audio and perhaps video cassettes will be available at cost from the Samford University Student Government Association, Box 2477, Birmingham, Ala., 35229, Heifner said.

Homecomings

Two-Mile Church, Morton: Oct. 7; morning services, 10:30; Odell Thrash, guest speaker; lunch; and singing.

Gray's Creek Church, Hernando (Northwest): Oct. 7; worship, 11 a.m.; dinner, noon; gospel music program, 1:30 p.m.; Roger Johns, pastor.

Moselle Memorial Church, Moselle (Jones): Oct. 7; Sunday School, 9:45 a.m.; worship, 11 a.m.; Garland Eaves, former pastor, now at Fellowship Church, Mathiston, guest speaker; dinner in the fellowship hall, noon; afternoon service, 1:30 p.m.; Michael Street, pastor.

New Hope Church, Carthage (Leake): Oct. 7; Sunday School, 10 a.m.; worship, 11 a.m.; James H. Young Jr., speaker; lunch served; fall revival services, 6:30 p.m. Sunday through Wednesday, Oct. 10; nightly services at 7 p.m. with Jesse Scott, guest speaker; Bobby Barfoot, pastor.

Shady Grove Church, Lucedale: Oct. 7; Sunday School, 9:45; worship, 11 a.m.; Tim Rayburn, evangelist; Kurtis Hatcher, music evangelist; special service, 6 p.m.

Pleasant Ridge Church, Sturgis (Oktibbeha): Oct. 7; Sunday School, 10 a.m.; worship, 11 a.m.; dinner in the fellowship hall, noon; night services, 6 p.m.; opening of the new fellowship hall to be celebrated; Larry Haggard, pastor.

Dry Creek Church, Florence (Rankin): Oct. 14, 10:30 a.m.; Wilbur Webb, Moorhead, guest speaker; dinner on the grounds, noon; afternoon singing, 1:30 p.m.; no night services; Susan Clark, Jackson, guest singer; Jerry Glass, pastor.

New Salem Church, Liberty (Mississippi): Oct. 7; Sunday School, 10 a.m.; service, 11 a.m.; dinner on grounds, 12:30 p.m.; afternoon singing, 2 p.m.; offering will be taken for building fund; no night services; The New Continentals, Liberty, music; David Fortenberry, speaker; New Salem started as a mission and was organized as a church, October, 1989; David R. Fortenberry, pastor.

Southern Hills Church (Hinds-Madison): Oct. 7; services, 11 a.m.; covered dish in fellowship hall at noon; no night services; Glen Kelly, Braxton, guest speaker; John H. Cockrell, pastor.

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God's redemptive purpose — then as now

By Jim Smith
Exodus 1-2

Changes in life are as inevitable as death itself. All of us at sometime in our lives have been involved in changes not of our choosing or making. It may have been getting a new teacher in school, a new professor in college or, more likely, a new boss at work. Suddenly, the rules are changed. The status quo has been upset and things are now different. You are no longer assured of your position or the relationship you previously occupied. Now you and everyone else is maneuvering for position with the new leader. This can be a very trying time for the Christian in the secular world where many of the players have no qualms about the tactics they use to reach their goals. How many times has it happened to you? A new leader comes in and all the old agreements and understandings are no longer in effect.

Smith

This is what happened to the children of Israel in Egypt. They had enjoyed a good life.

LIFE AND WORK

Egypt had been a refuge in time of need, now it became a prison in time of plenty. The new king (pharaoh) did not know Joseph who had saved the land from famine. He looked at life differently and ruled his kingdom differently. He decided to make some changes that he felt would be beneficial to his rule. Out of fear for their increased numbers, not trusting in their loyalty, and probably because they occupied some of the best land in Egypt, the new king sought to deal with the Hebrews in a different way. He sought to use them to his advantage. He stirred up the people of his land against the Hebrews so that the Hebrews were considered enemies, driven out of their land and enslaved.

Where the Hebrews had become comfortable in the land of Goshen, they would soon face a different kind of life. They previously had security as well as a comfortable life and material possessions. In that time of prosperity, there is no indication that they remembered the God of their fathers or called out to him. We as Christians have that same problem today. When things are going well we tend to forget

God. We want to put him on a shelf and out of our daily lives during times of prosperity. But we had better learn from the Bible what happens when a people forget God.

God allowed the Hebrews to be enslaved so that they might be hardened or prepared in order to be able to fulfill his purpose. The Egyptians afflicted them with many burdens. They built the cities of the pharaoh and they tilled the fields. They made brick with which to build, and moved the water that irrigated the fields. They were made to serve with rigor (severity or hardship).

But God kept his hand upon them. The more they were oppressed, the more they multiplied and grew in strength and number. The more they grew, the more Pharaoh feared them until he ordered the Hebrew midwives to kill all the sons born to them. While no one protested the king's order to kill the sons of Israel, the practice was certainly repugnant to God. He inspired the midwives to fear him and spare the children. I believe the slaughter of thousands of unborn children in the United States today raises just as great a stench to the nostrils of God. My prayer is that we will be forewarned that it kindle the wrath of God against us as a

nation by continuing this action will place us in a conflict of wills that we cannot win.

The pharaohs of Egypt were supreme rulers among their subjects but in opposition to the omnipotence of God. They were like the light of a match against the energy of the rising sun. The battle of wills between this pharaoh and God was decided before the king initiated it. He had engaged in a conflict he could never win.

The people of God in their oppression remembered him and began to cry unto him. One pharaoh died and another came, more ruthless than the last. The relief that is often looked, hoped and longed for when a change in leadership occurs did not develop for the Hebrews. All hope for them was gone, except that to be found in the outstretched arms of God. God who never abandoned his people looked down and saw their need, heard their cries, remembered his promise, and considered his people. Even as the Hebrews began to cry out unto him, God was preparing his instrument of salvation in the person of Moses. The God who intervened 4,000 years ago to redeem his people still redeems his people today. It is time for you to respond to God's redemptive offer.

Smith is pastor, Mt. Gilead Church, Meridian.

The consequence of disobedience for Jezebel

By Bob Rogers
2 Kings 9:1-13

In August 1974, I was a teenager singing in a youth choir musical when God called me to preach. Our choir was on a week-long tour, and the director had asked for volunteers to give their testimonies each night. I spoke every night. As the week drew to a close, I felt the overwhelming conviction that God wanted me to dedicate my life to spreading his message of salvation through Jesus Christ. From the moment I said "yes," there was never a doubt that God called me.

Rogers

This assurance carried me through college, seminary, and into my first church staff work with a clear sense of direction. The youth prophet and the new king in this Sunday's lesson, 2 Kings 9:1-13, both experienced a clear call from God and obeyed. But for the sinful family of Jezebel, who ignored the words of God, there were grave consequences.

Elisha the prophet, successor of Elijah, sent "one of the children of the prophets" (vs. 1) to Ramoth-gilead to fulfill a dangerous mission.

UNIFORM

This young prophet was to privately anoint Jehu as king over Israel, and then "open the door, and flee" (vs. 3). The prophet was risking his life to do this, because Jehoram (Joram) was king, and would consider the anointing to be treason. This was the only time a king was anointed by a prophet over the Northern Kingdom. God's patience with the evil dynasty of Omri, Ahab, Ahaziah and Jehoram was gone; and it was time for a new king to destroy this dynasty and the wicked queen-mother, Jezebel.

One Hebrew tradition identified the young prophet in our text as Jonah. The book of Jonah tells us that prophet ran away at first from his calling to preach in Nineveh. What a contrast with the daring unnamed prophet here who walked into the camp of the military commander to anoint him as king (vss. 5-6). Everyone in the camp knew who he was, and apparently they already knew why he came (vs. 11), yet he boldly carried out the Lord's task.

Jehu was the son of Jehoshaphat, the son of Nimshi (vs. 2); his father is not to be confused with Judah's king Jehoshaphat, son of Asa (1 Kings 22:41). Jehu was most likely the commanding officer of Israel's army. They had

been in battle at Ramoth-gilead against Hazael, king of Syria, but King Jehoram (Joram) was wounded, and had retreated to Jezreel to heal (2 Kings 8:28-29). So while the king was away, Elisha seized the opportunity to have Jehu anointed as the new king. Jehu did well in the years to come as king, although not as well as God wanted (2 Kings 10:30-31). In the difficult times ahead, Jehu could always look back with certainty to the call and anointing he received from God. Every Christian is not only called to faith in Christ, but also to a ministry (1 Corinthians 12:7; 2 Corinthians 5:18). We, too, must hear God's call and move in faith to obey him.

In stupendous contrast to the commission and call of the prophet and king stands the horrible consequences for the rulers who refused to hear God. As we saw two weeks ago, Ahab and Jezebel cared nothing for the Lord; but they did not hesitate to use religion as an excuse to kill Naboth and steal his vineyard in Jezreel. The prophet Elijah met Ahab in Naboth's vineyard and warned, "in the place where dogs licked the blood of Naboth shall dogs lick thy blood" (1 Kings 21:19). This was fulfilled in 1 Kings 22:37-38, and now the same was to be fulfilled for Jezebel by the hand of Jehu.

Jehu was told to "smite the house of Ahab" to "avenge the blood of my servants the pro-

phets" who were killed by Jezebel (vs. 7). Not a single man was to be left alive (the graphic phrase in verse 8 in the King James Version was to the literal Hebrew idiom for "male"). Elisha's prophecy in verse 10 was a statement of Elijah's word in 1 Kings 21:23 that the dogs would eat Jezebel in Jezreel. The Hebrew word order stressed her name: "and Jezebel the dogs shall eat." The terrifying consequence of her crimes came to pass quickly, as was reported in the rest of the chapter.

This chapter in the Bible allows no easy response to God. There is only a choice between a dangerous call to obey (in the case of the young prophet and the new king), or the deadly consequence of disobedience (in the case of Jezebel and her family). There is no easy choice today. God does not call us to be arm-chair Christians or pew potato onlookers in the kingdom. Obedience is not easy, but it is rewarding. In contrast, how hideous are the consequences of disobedience!

Invite your pastor to your Sunday School class to share his testimony of his calling, and invite someone who has had a radical conversion experience to share the consequences of his former lifestyle. Compare their experiences to 2 Kings 9.

Rogers is pastor, Calvary Church, Gloster.

Events surrounding Jesus' birth

By Lannie Wilbourn

Luke 1:13-16, 34-36; 2:25-32, 52

Angels are usually good attention-getters. Zechariah and Mary gave rapt attention to Gabriel who brought God's message to them.



Wilbourn

Zechariah was startled to see Gabriel by the altar in the temple. Would you be surprised to see an angel by the communion table during Sunday morning worship? Mary's encounter with Gabriel came during an ordinary day in her hometown of Nazareth. Each one was reassured by, "Do not be afraid." That seems a necessary message for ordinary people encountering an angel. Gabriel's message was of redemption through a savior.

Zechariah was serving his rotation in the temple service. He had offered prayer for the redemption of the nation in the burning of the incense. We may suspect that he might have breathed that oft repeated request for a son while in the temple. Both prayers were answered by the angel's message. His son would serve God in a different way by turn the hearts of the people back to God. John's work would prepare the way for the Messiah. It was common for a king to send a work crew ahead of his traveling party to smooth the road. Just in advance of the king's procession heralds would

BIBLE BOOK

loudly announce the coming of the royal person. This fit the description of the work John would do in preparation for the Messiah. This special service for God required a special person. John (the name means "gracious gift from God") would live under vows similar to those of the Nazirites of the Old Testament. He would never drink wine, which was made from grapes, or "other fermented drink" (vs. 15, NIV).

The angel's instruction concerning John's abstinence from strong drink because of his service and devotion to God challenges us to commit ourselves to a drug-free life. We are to face the challenge of life with the joy and strength given by God. Our inspiration and intoxication comes from the Holy Spirit rather than from any earthly source. John would be filled with the Holy Spirit from birth. In the Old Testament the Holy Spirit came upon individuals for a specified time and/or a special task. "From birth" was an unusual experience of the coming of the Spirit of God but John would announce a unique person.

Mary was a simple peasant girl given the unique privilege of being mother to the son of God. She was a virgin with wedding plans. She questioned Gabriel as to how such a thing was possible. An act of the Holy Spirit would accomplish the miraculous conception. Science still cannot

explain the miracle of human conception through the stages of the process are known. However, Mary certainly knew Genesis 1:2 "... and the Spirit of God was hovering over the waters." Since the Holy Spirit was involved in the creation of the earth, he could certainly cause creation of life within Mary as he "overshadowed" her. Gabriel had calmed Mary's fears in the beginning of their conversation. At the end of the conversation he strengthens her faith with the news of Elizabeth's pregnancy. We can believe that Mary would have thought of Sarah giving birth to Isaac in her old age as a miracle of God. God was repeating that miracle to show he was still in the miracle working business. Mary's faith for the unique task of mothering the son of God was strengthening through a visit with Elizabeth. We are strengthening in our faith by knowing what God is doing in someone else's life.

A priest, a peasant girl, and a layman are all involved in the events of Jesus' birth. Simeon was a senior adult layman. He was patient and

persistent in his faith that God would answer the needs of his people in difficult times. The nation was politically oppressed, spiritually repressed, and religiously dispossessed. But the layman was faithful! His vision of God's work included the Gentiles receiving the message of redemption. The "clergy" of the time were far more restricted in their vision. We need men like Simeon who are "righteous and devout." He was right in his relationship to God and dependable in his duties for God.

Jesus' growth as described in 2:40 and 52 provides help for us. His development is described in terms of physical, mental, emotional, and spiritual growth. Since Luke was a medical doctor, this description was not accidental. It is a doctor's brief summary of healthy balanced growth. Jesus' balanced pattern of growth should motivated us to cultivate our own balanced growth to "become mature" (Eph. 4:13).

Wilbourn is pastor, Pinelake Church, Brandon.

Missionary news

Rachel DuBard, missionary to Liberia, is in the States (address: Rt. 1, Box 87, Carrollton, Miss. 38917). A native of Mississippi, she was born in Carroll County and lived in Jefferson.

Betty Hart, missionary to Chile, is on the field (address: Casilla 197, Antofagasta, Chile). Born in New Orleans, La., she grew up in Sandy Hook.

THE VILLAGE VIEW



The Baptist Children's Village

Ronny E. Robinson, Executive Director

ACCREDITED



P. O. Box 27,
Clinton, MS 39060-0027
(601) 922-2242

Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

July 1, 1990 -
July 31, 1990

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MEMORIAL/HONOR GIFTS

Sharing Your Love Through Living Gifts



A MEMORIAL or HONOR gift to The Baptist Children's Village is a LIVING GIFT because it is an investment in the life of a child. Your gift helps The Baptist Children's Village share love, security, and spiritual guidance with children in need of hope and healing.

A memorial gift helps you in expressing your appreciation for the life of someone who has died and sympathy for the family in their loss. An honor gift lets you show that same kind of appreciation for a special individual during his or her lifetime.

As soon as your gift is received, the family or honoree is sent an appropriate acknowledgement (without mentioning the amount). You receive an immediate "thank you" for the gift. Memorial and honor gifts are tax deductible. A list of memorial and honor gift donors is published monthly in **The Baptist Record**.

Larger Memorial Gifts to The Baptist Children's Village can be used to set up a permanent memorial fund in the name of the one being remembered and future gifts can be added to the fund. The gift is invested as a lasting benefit to needy children and the income from that investment is used daily in the care of boys and girls.

Capital Memorial Gifts are another way to recognize a deceased friend or relative. A gift of this nature will be used for major capital construction. The building or facility may be named for the deceased, as a perpetual reminder of their life.

A representative of The Baptist Children's Village will be happy to meet with you personally to discuss special memorial possibilities.

A Memorial or Honor Gift is appropriate at anytime. Some of the special occasions for remembering the deceased and honoring the living are:

- *Easter
- *Mother's Day and Father's Day
- *Memorial Day
- *Graduation Day
- *Thanksgiving
- *Christmas
- *Birthday
- *Wedding day and anniversary
- *Anniversary date of a death

Remember those who have passed on and honor the living by helping hurting children find hope and healing.

(To be continued)

Jerusalem church construction stalls

By Mike Creswell

JERUSALEM (BP) — Lack of money is doing what arson, firebombs, robberies, legal battles, and years of harassment could not do — halting reconstruction of the Narkis Street Baptist Congregation's building, according to a church spokesman.

The 310-member congregation in Jerusalem used the last of its available construction funds in August but still needs \$315,000 to complete its building before its permit expires next March. Reconstruction has dragged on since the original chapel, built in 1933, burned in October 1982.

Authorities attributed that fire to arson carried out by extremists. No arrests were ever made in the case. The church battled six years for a rebuilding permit from the local government. Getting the permit became a "political football" between staunchly Orthodox Jewish leaders who wanted to kill the project outright and secular Jewish officials who thought the church should be permitted to rebuild, said Southern Baptist representative Pat Hoaldrige, pastor at Narkis Street.

The legal struggle over the permit ultimately reached Israel's supreme court, where three justices encouraged the Baptist congregation to move to a different location. Eventually the case was settled out of court and the congregation stayed put.

The church obtained a permit in March 1988 to rebuild its chapel only by making major concessions on the building's design. The size of the building was reduced to less than half that originally proposed. The congregation agreed to meet unusual and expensive requirements for sound-proofing, including thick walls, insulation, and a specially designed ceiling. Those additions and the many delays raised construction costs from about \$800,000 to \$1.5 million.

During the 1980s, the church was faced with a demonstration against its existence, harassments, threats, break-ins, vandalism, and robberies. Those episodes continued earlier harassments that occurred before the fire, including a late-night firebomb attack in 1973 on adjacent Baptist

House, the ministries of which include a bookstore and counseling service. Another bomb in 1977 broke windows, but neither attack hurt anyone.

Windows in Baptist House have been broken out by rocks, bricks and metal pipes at least 10 times. Since the fire, members have worshiped in a "tent" made of tin-and-fence walls and a plywood roof. On Oct. 9, the church will have used this "temporary" structure for eight years.

An international congregation of more than 250 people meets Saturday mornings; a Hebrew-language congregation with about 60 meets on Saturday afternoons.

To date, Narkis Street members have raised about \$950,000 for reconstruction; the Southern Baptist Foreign Mission Board has contributed about \$235,000.

Some church members feel they have raised all the money they can, said John Anthony, Southern Baptist representative and Baptist House director, who has worked with the congregation for 15 years. He is leading the congregation while Hoaldrige is in the United States on furlough.

Although Anthony described the congregation's general mood as "up," he said some members have left the church, feeling they cannot continue to meet in the tent, especially in the winter.

"Others feel that God will provide the rest of the money needed. He always has before," Anthony said. Much work has been done on the new building, he said, but "at this time there is no electricity, no flooring, no bathrooms, no windows. We don't consider it usable."

"It's very disappointing we've come so far under such difficult circumstances to be stopped by inadequate finances," said Anthony as the church's hard-won, three-year building permit nears expiration.

The Foreign Mission Board has listed the Narkis Street construction project as a priority need for which to seek funds, according to David Coleman, the FMB's development director.

Creswell writes for FMB.



Pen Pal Club

Dear Pen Pal Club,

Hi! My name is Melinda Henry. I am 13 and live in Louisville. I attend Wess Chapel Church. I enjoy reading, listening to the radio, going to church, having fun, and most of all writing letters. I would really like to receive letters from anyone who would like to write me. Please include a picture and your telephone number. I will return your letter as soon as possible. My address is:

Melinda Henry
Rt. 1, Box 98
Louisville, MS 39339

Hi! My name is Leslie Salers. I go to Remus Church. I am 11 years old and I am in the sixth grade. I go to Edinburg High School. I hope you will write me so we can be friends. Send a picture of yourself and include your address and phone number. If you would like to write me, write to:

Leslie Salers
Rt. 8, Box 161-C
Carthage, MS 39051

Hi,

My name is Shawnda Moody. I'm 11 years old and I go to Knoxville Baptist Church. I am also in the sixth

grade. I would love to be your pen pal. So, if you would like to write, write to this address:

Rt. 1, Box 339A
Blue Springs, Ms. 38828

Hi! My name is Rebecca. I am 11 years old. I go to Bethel Baptist Church. Some of my hobbies are swimming, riding, and others. If you write I will answer right back. So please write to me at:

Rebecca Pevey
Rt. 2, Box 31F
Monticello, Ms. 39654

Clarke hosts conference

A training conference for the leadership of small churches will take place Oct. 20 at Clarke College, Newton.

The training is especially designed for leaders of churches with fewer than 150 enrolled in Sunday School. Besides the leader training, there will be a worship service and music. Lunch will be provided.

The meeting will take place 9:30 a.m. to 3:15 p.m.

Conferences will be included for pastors; directors and adult, youth, children's and preschool workers in Sunday School; directors and adult, youth, children's and preschool workers in Discipleship Training; directors and WMU leaders of Baptist Women, Acteens, GAs, and Mission Friends; leaders of Baptist Men and of RAs; volunteer music directors; church pianists; and preschool and children's music leaders.

Persons planning to participate are requested to register their intent with the local director of missions by Oct. 15 so that lunch can be prepared accordingly.

This meeting is planned by Chester Vaughn, program director, Mississippi Baptist Convention Board.

Central Hills depends on Margaret Lackey

By David Townsend
Part IV

At Central Hills Baptist Retreat near Kosciusko, volunteers are very important says Dan West, camp director.

"Our operating budget just will not provide enough funds to pay the salaries of 16 counselors, "so we have to supplement" our staff by enlisting volunteers to come a week at a time and serve as counselors of chapters of boys. We need six volunteers every week when we are filled to capacity. It is difficult to find that many men who can turn loose their responsibilities and come; but every week we have one or two, sometimes three or four, who can. When we are not able to enlist enough volunteers for a week, we have to limit our operations staff and put one of those fellows in as counselor. That hurts us because fewer people have to do more work.

"Then for our senior adult volunteers, those who live in their own RV's and work with us throughout the summer, we have been blessed by that resource. These retired people have skills, knowledge, and wisdom from their life's vocation, from their own personal commitment to the Lord, and from their own churches that gives us a resource we could not obtain any other way.

"Many of these men are engineers or executives who have retired from their vocations. Many of them are laborers who have retired and are able to do many things. Sometimes they have limitations because of their health, but they know how to do things. They can take one or two operations staffers and teach those young fellows things that they could never learn by themselves. They could guide them through maintenance procedures that we would never be able to do on our own without professional guidance.

"Many of the ladies work with us in the snack shop and in food service. Men and women assist us in the crafts shop. They assist us with maintenance work. They run errands for us, thereby keeping us on the campground with our attention on the campers.

"Many of these people also give financially to our special needs and projects."

Many volunteers learn of needs through the Brotherhood Department.

One such group is the Brotherhood organization from Zion Church, Pontotoc Association. Philip Caples, pastor of Zion Church, relates an experience. The men from Zion were not familiar with the work of Central Hills when they began their three-day project in April. While the Zion men built a new foot bridge, repaired another bridge, did some wiring in the main building, and some repair work on a pickup truck, they learned about the ministries of Central Hills. "I have been trying to get the men involved in a mission type activity for some time," Caples said. "We were thoroughly impressed with the facility." Caples said they left pleased with the knowledge of how well the state mission offering is used at Central Hills.

Much has been done over the years to provide a summer camp ministry for boys in the state, thanks to the Margaret Lackey Offering; and there is no shortage of service opportunities for the Baptists of Mississippi at Central Hills.

Townsend is an RA leader at Woodland Hills Church, Jackson.

Senior Adult Corner

Ninety-nine and a half, and going strong

By A. Wayne Ward

Fleet Cooper Burkett is a most remarkable man! He has memories of growing up on a large farm, one of the first families to have running water. This was done by installing a hydraulic pump which forced water up an 85-foot grade into a tank. He has seen the world move from time when electricity and indoor plumbing were unique to a period of computers and space exploration.

Burkett is oldest living graduate of the University of Southern Mississippi, then Mississippi Normal College, where he registered in September 1912. Also he is oldest living member of First Church, Columbia. He will celebrate his 100th birthday, March, 1991.

When he entered college, he was considering a teaching career, but other talents led him into a sales career for 35 years; he sold General Motors cars. Thirteen of those years, he made the "100" club.

First Church, Columbia has seen him in many roles. His first respon-

sibility was teaching 15-year-old boys in Sunday School; he served as director of an Adult Department and as chairman of ushers. Following retirement, he was building superintendent. This included not only keeping the buildings in good repair and readiness but making furniture for children's departments and even adding and removing wall partitions. Burkett retired from this job when on his last vacation he fell from his roof and injured his leg and shoulder. As therapy for his crippled leg and shoulder, he waxed cars. He figures he has waxed as many as 989. His latest hobby is building stepstools.

Burkett, in his 99th year remains active.

Members of First Church's senior adult organization, The B.A.L.L. club, (Be Active, Live Longer), he has taken many long trips with this group and attends its regular meetings. He also remains active in other functions of the church and the Lions Club. He visits friends in the hospital, attends



Burkett

special functions, and continues to drive himself in his own car wherever he wants to go.

At a recent areawide senior adult meeting in Hattiesburg, he asked, "What's new for senior adults in the years ahead?" Fleet Burkett has followed God all of his life and now says, "The Lord still takes care of me."

A. Wayne Ward is education associate, First Church, Columbia.

Baptist Record

291-04
OCTOBER 4, 1990
SOUTHERN BAPTIST HISTORICAL SOCIETY
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